



It Pays to Advertise in the Rising Sun for it Reaches More Homes of Colored People than any other Paper in the State.

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PROCLAMATION

Ten Million Negroes Called to Prayer—Sunday, October 7, 1906, the Day.

In these days, when so many men of power and influence, aided by a prejudicial press, are using their offices of trust and honor to degrade and destroy ten million American citizens, and the greater majority of sixty million people look on in silence, it is time for the ten million thus oppressed to rise in their own defense.

When the Israelites were oppressed, *Moseal* called them to their knees and he with them in dust and ashes, cried unto the God of the oppressed who heard them. At a crisis, in the early history of the struggle of the American people for independence, *George Washington* turned to that same God and the yoke of bondage fell off. When *President Lincoln* realized that it would take more than the generalship and strategy of a *Mead* to put an end to Northern invasion, he entered into covenant with *Almighty God*, that if He would save the day for the Union at *Gettysburg*, he would sign the *Emancipation Proclamation*. The day was saved and the proclamation was signed.

Back of the eloquence of a *Phillips*, behind the pen of a *Stowe*, inspiring the service of a *Garrison*, and above the eloquence of a *Beecher*, the prayers of four million slave boys and soul free Negroes, pled with God to draw nigh. They implored Him who sat on the throne until His presence could be felt and His hand seen, as he directed the course of events. It was a great struggle that reddened battle fields, enlarged grave-yards and caused mourning in all our land.

But the clash of arms, the smoke of cannon was hushed when God whispered to the immortal Lincoln: "Enough, set those people free." And now this same God is calling this same people whom he set free free but who have wandered away from Him, to "return unto me and I will have mercy; I will make your enemies to be at peace with you." This is not, therefore, a call from man but a call from God through man. The Afro-American Council sends forth this Proclamation with divine authority.

Ten million freemen, and yet slaves are called to their knees on Sunday, October 7, 1906, before the God who has promised, "I will answer while they are yet calling."

By the authority vested in us, the Afro-American Council proclaims this to be the day of prayer for all citizens of color and all others who love righteousness, and beg that in their petition they beseech the Almighty to cause

JUSTICE:

The dread of all who do wrong, The hope of all who suffer to be done to all the people in all the States and by all officials.

The prominent negroes who attended the funeral of *Prof. Baldwin* were, *C. G. Williams* and wife of *Booaville*, *Josepa Pellam* of *Hannibal*, *Charles Prentice* of *St. Louis*, *Joseph Herri-ford* of *Chillicothe*.

Antistrenuous.

Rickett—I say, Easyun, how did you happen to marry a widow? Easyun—Oh, I did my courting as I do everything else—along the line of least resistance.—Chicago Daily News.

Soothing Her.

Miss Jellers—I'll never speak to her again! She told a friend of mine that I was an old cat. Miss Capsicum—I wouldn't mind it, dear. She knows as well as I do that you're not 40 yet.—Chicago Tribune.

BLAMED IT ALL ON GRANDPA.

Parishioner Evidently Had Taken to Heart Pastor's Sermon.

They are telling a very goor story in a certain church congregation of one of the large cities. Recently the pastor of a church preached a sermon on temperance. He expressed himself of the belief that intemperance was frequently a disease, and that sometimes those afflicted could trace back the inception of their desires to their grandfathers. He said he had known instances of sons of sober, temperate men who became victims of the drink habit. On tracing back it was found that their grandfathers had held strong desires for drink.

Now, the sermon made quite an impression, particularly upon a member of the congregation who was known to have occasional love for liquor. Not long after the sermon was preached the minister was walking home, at night, and he met the member of his congregation who had lapses from sobriety. The man was decidedly the worse from liquor, but he recognized his clergyman, and, not waiting for him to speak, said: "Good evening, Mr. —. Don't you think for a minute that this is me that's drunk. This is my grandfather. I'm all right."

TIRED OF PROLONGED SILENCE.

Mourner Dispelled Gloom of Funeral by His Remark.

It was a sultry afternoon for a funeral, and everyone but the corpse was restless and uneasy. Harry Kay, the deceased, came from Yorkshire, England, early in the '70's and settled on a farm near Scarborough, Me. They were waiting for the minister to arrive and begin the last rites, and the conversation of the mourners, as is usual at a funeral, had been carried on in whispers, and the pauses between were growing longer. Still no minister appeared to break the monotonous silence.

Finally, the stillness and inactivity growing more oppressive than he could bear, a ruddy-faced farmer, changing knees and shifting uneasily in his chair, looked up suddenly with a twinkle in his English blue eyes and said, with a good old Yorkshire drawl: "Oo spoke larst?"

Not R. Kipling's Mulvaney.

Patrick Mulvaney was on the witness stand during the trial of *Capt. Hammer* and *Hubbard* before *Judge Cabanniss*, says the *San Francisco Chronicle*. Mulvaney objected to going on record as *Patrick*. He preferred "Pat," as his friends at *Fort Bragg* did not know him by any other name. Mulvaney, besides being a good witness for the defense, was airy and humorous. As he was leaving the stand, *Judge Cabanniss* asked him:

"Have you ever been in India, Mr. Mulvaney?"

"No, sor."

"Then you don't know your great compatriot Mulvaney?"

"No, sor."

"Have you ever heard of *Rudyard Kipling*, Pat?"

"No, sor, I have not. But, yer' anner, he don't live in *Fort Bragg*. I am sure av that," and Mulvaney left the dais with a puzzled look, amid roars of laughter from the assembled crowd.

Why We Call It "Studio."

"Studio" is one of the many foreign words that have acclimatized themselves in the English language. It is a recent import from Italy, unknown to *Johnson's dictionary*, and apparently not occurring before the nineteenth century; but it has supplied a want. "Study," which is the real English for "studio," suggests a room for reading and writing, and "workroom" lacks distinctiveness. The French get along with "atelier," which literally means a place in which small planks are prepared—in other words, a carpenter's work shop.

The Old and the New.

The man who gives up the morning paper foregoes reading news 12 to 24 hours old. The man who gives up his afternoon paper loses the news fresh as it happens.—*Memphis News-Scimitar*.

LINCOLN INSTITUTE.

The enrollment at *Lincoln Institute* is breaking all former records and now at the close of the first month of the fall term, September 29, over 400 students are in attendance and the number increases daily.

For the first time in the history of the institution it has become necessary to use the gallery of the auditorium during devotional exercises.

That *Lincoln Institute* professors and "Lincoln Institute Ideas" are in demand is indicated by the facts that *Professor Garnett* of the department of classical languages recently has been elected president of *Western college*, *Macon, Mo.* That *Professor John Wheeler*, last year superintendent of industries for young men, is now employed in the *Baltimore High school*; that *Miss Fredrica Sprague*, last year in charge of the department of domestic science, is now in charge of similar work in *Lincoln High school*, *Kansas City*, and that still other professors have had "silent calls."

At the first musicale of the season, given under the directions of *Miss Florence Pigeon*, department of instrumental music, *Miss Ida Burrell* of *Philadelphia*, head of department of domestic science, charmed the audience with her beautiful and well-trained voice, and was literally forced to respond to encore after encore.

Among students who took part in the musicale and reflected much credit on their teacher were *Misses Nellie Akers*, *Beulah Corneal*, *Josephine Yates*, *Nellie Pollard*, *Eva Venters*, *Zerelda Gordon* and others. The orchestra also performed its part in a very creditable manner. Among the violinists were *Miss Pansy Phelps* and *Master Russell Crossland*, both of *St. Joseph*.

Grant Taylers, of the department of art, has received from *President Allen* an order for four large fruit painting for the decoration of the dining hall.

Among interested visitors of a few days since, we note *Mrs. Rosa Branche* of *Kansas City, Kan.*, who came to enter her daughter, *Miss Gloria*, and to visit the institution. *Mrs. Branche*, a teacher of wide experience and extensive travel, spoke very highly of the atmosphere of culture and refinement that pervades the institution and was well pleased with its various appointments, its teachers and general management. *President Allen* spare no pains to make it pleasant for visitors and is always glad to welcome them to the institution.

Deformed Chicks.

While the faults of incubation are responsible for many of the deformities found in the chickens, and undoubtedly weaken others in ways which are not so apparent to us, one cannot state that the chickens which come from the egg in developed condition and can eat ever die on account of weakness due to the incubation, says a report of the *Rhode Island experiment station*. In my experience so far the weak chickens, when properly handled, seem to have developed and grown as rapidly as the stronger. However, those which were hatched incompletely developed or with crippled members, as the legs or beak, have not been able to survive in all cases. Under the even temperature system, however, the weaklings, when separated into hovers by themselves, grow unexpectedly well, and may attain some weight. As a practical matter, however, all such weaklings and cripples should be destroyed as soon as hatched. To the poultryman who can devote but little attention to them they would prove an annoyance.

Case of Necessity.

"Ah! wizout her I shall die, monsieur."
"H'm! Starvation, I presume."—*Judge*.

KANSAS CITY, KANSAS.

Prof. G. W. Ward, who has been quite ill, is able to be around.

We are glad to see *Miss Ella Mathews* home from *Cripple Creek*.

Mrs. Anna Scott of 5th and State street was thrown from an electric car in *Kansas City, Mo.*, and one limb badly bruised.

The Junior choir of the *First A. M. E. church*, Sunday had their vacation; as it was the Sunday winding up each conference year.

Mrs. David Over, of *Ottawa*, formerly of *Kansas City, Kan.*, was the guest of *Mrs. Polly Bradford* and daughters for luncheon Sunday.

Mrs. Sam Dilbert of 7th and Troup, was severely scalded at the packing house a few days ago, is much improved now. *Mrs. Dilbert* also has been quite ill.

Miss Mabel Wilson, who has been confined to her home for some time with typhoid fever, is so far unable to attend to her school duties as she mends slowly.

Rev. A. W. Ward, the much loved minister of the *First A. M. E. church*, and community at large, will be at his post of duty Sunday for another conference year.

Miss Ada Bland of *Bonner Springs, Kansas*, and *Mr. Ollie Groves* of *Edwardsville, Kansas*, were quietly united in the holy bonds of wedlock Friday evening, by *Rev. Jackson* of the *Eighth Street Baptist church*, at the residence of their cousin, *Mrs. David Smith* of 614 *Jersey avenue*. Success to this couple in their noble undertaking.

Kansas City, Mo.

Sept. 30, 1906.

Whereas, in his omnipotence, it has pleased the *Almighty Father*, the creator of all that is good and sublime, to bid a dear beloved companion, *J. W. Baldwin*, to lay down his working tools on earth and work no more, farewell to square, level and plumb, and

Whereas, believing that all things work together for the good of mankind, fully realizing that happy indeed are those who die in the Lord, they rest from their labor, he therefore

Resolved, that the heartfelt sympathy and condolence of *St. Paul Chapter No. 4, Royal Arch Masons*, be extended to the bereaved family, and while regretting his untimely demise we realize that he is not dead but only gone before, to wait the clarion blast of resurrection's trumpet on that final judgment morning when all shall be judged according to their deeds and works. And he it further

Resolved, that a copy of these resolutions be presented to the stricken family and bereaved relatives as a token of the high esteem and sterling worth of *Companion Baldwin*, and that a copy be spread on our minutes, and a copy be given to the *Rising Sun*. Committee:—*J. W. Crowe*, chairman. *A. O. Coffin*. *R. W. Foster*.

NOTICE! NOTICE!! NOTICE!!!

The next rehearsal of the *Great Unbleached Minstrels* will be Tuesday evening, October 9th, at 2436 *Montgall avenue*.

BITS OF PHILOSOPHY.

"Ask and ye shall receive"—if you have the price.

Gallantry is not flattery, but a little flattery does not spoil it.

A town is never so dead that a circus can not put life into it.

People often have more money than they need, but very few of them more than they want.

The Republican Party has been true to this principle, and it has done more for labor through its economic policies than has any other cause or force. By protection to American industry, it has brought about a revolution in the condition of labor. It abolished slave-labor, and its protective policy has more than doubled the daily wage since the election of *Abraham Lincoln*. It has written into law all the reforms that have been made to protect employes through factory inspection, mine regulation, the prohibition and regulation of child-labor, the protection and regulation of women who work in factories, the prohibition of the importation of convict labor, and the restriction of the sale of convict labor products at home.

There is a good sized volume of Federal law relating to labor, and there are many volumes of such law by Republican States in the North. This law is not simply made for those who are members of labor unions. It is for all labor, and there are according to the census figures, nearly 34,000,000 people in the United States who are in gainful occupations—wage earners. This is nearly 40 per cent of the entire population.

The American people are all living by labor. Ours is a labor country and the Republican Party has, in the last century, done just what *Mr. Gompers* says has been done. It has legislated for labor, to make labor dignified, to better its condition and place labor on a higher plane here than anywhere else in the world. The man who wants to identify himself with the real labor party, when he reads the economic history of the United States, will identify himself with the Republican Party and vote the Republican ticket, that *President Roosevelt* may continue to have a Congress that will follow his recommendations in legislation for still further improvement in the condition of labor in this country.

This nation is prospering now as no nation has ever prospered. The voters of the country will have it in their own power next November to continue the era of material prosperity by retaining in authority the party under whose policies it has been made possible. They also have it in their means to check the wave of progress by placing the Democratic Party in control of one branch of the national legislature.

Chicago Milkmen Prosecuted.

The Illinois state dairy and food commissioner has brought about 100 suits against Chicago milkmen for the breaking of the state law relative to signs and names on wagons, selling skim milk for whole milk and for watering milk. Much of the milk being sold for the use of children in the poorer quarters was found to be watered. Some of the cases are due to the use of formaldehyde in the milk, but these cases are not reported numerous. The best part of the prosecutions consists in the publication in the daily papers of the names of the men being prosecuted and the charges against them. Thus in the list printed last week we find that there are charges against 17 for selling adulterated milk, charges against ten for having no labels on their cans of skim milk and also for selling adulterated milk, and against nine for selling skim milk contrary to law and violating the label law. The other prosecutions are for the violation of the label law.

Christlike Living.

We should seek to be like Christ in His wonderful optimism. If we find ourselves turning every sight and sound of earth into sadness, we should take ourselves resolutely in hand. We are living wastefully, sinfully, while we submit to such moods, and we should set ourselves to work to change the miserable trend and habit into something more beautiful and wholesome. Part of the work of Christ in us is to transform us into joyful, cheerful, rejoicing Christians. *St. Paul* learned during his long life, in whatsoever state he was, therein to be content. He carried the secret of content in his own heart, so that he was not dependent on this world's weather for the temperature of his inner life.

Eight-Hour Day for Society.

There should be an eight-hour day for "fashionable" women. We cannot talk scandal continuously for 12, as we do now—the excitement and the strain upon the imagination are terrific.—*London Truth*.

Women are like men in one respect; some are good and some are not.

A Greater Power.

Good is a reality and a power, and a greater power than the evil. Every age has had its saltns, from the days of *Abel* until now. Human virtue has grown beside human vice. In some of the darkest characters there have been gleams of light not of the evil one. Amid some of the most violent scenes of human history have moved spirits of purity and kindness like slaters of mercy over rough battlefields. And steadily mankind has moved upward into a better present. And jealously does the present cherish the best that has come down to it out of the decay of the past.

Now, it is every man's privilege to help this victory of the good over the evil. He cannot do it by passively watching the battle. Each one must overcome the evil in his own life by persevering resistance. But merely repressive measures are never adequate. It is not enough that vice be absent. Negative virtue is never satisfying. The demand is for an aggressive goodness, for a positive virtue. The farmer is never satisfied merely to have his land free from weeds; he wants it covered with grain. As the easiest and surest way to keep the weeds from a field is by giving a good grain a good start and cultivating it, so the best way to free a life and a world from evil is by finding the good and encouraging it. By seeking and cultivating the good will the evil be overcome. By simply making the most of the best he discovers in himself and in all his fellowmen, and by making this a habit, a man will be rendering an irrefragable service to the cause of righteousness and truth in the world.

And now it is for men to gain the fearless faith of Christ that the fondest hopes of their hearts are not impossible of realization; that the noblest ideals in their minds are not impracticable; that they should believe in the power of good more than in the power of evil, and lose their despair and pessimism in the grandeur of His faith and hope and fearless goodness.

He Goeth Before.

"He goeth before us"—*Matthew xxviii:7*. "He goeth before us?" Is it infancy? He went before us there, in being Himself the Babe of *Bethlehem*? Is it youth? He "goeth before us" in the nurturing home of *Nazareth*, sanctifying early toil and filial obedience. Is it hours of weariness and faintness and poverty? He "goeth before us" an exhausted traveler to the wells of *Jacob*, "wary with His journey." Is it temptation we have to struggle with? He "goeth before us" to the wilderness of *Judea*, and to the awful depths of the olive groves of *Gethsemane*, to grapple with the hour and power of darkness. Is it the loss of friends? He "goeth before us" to the grave of *Bethany* to weep there. Is it death (the last enemy) we dread? He "goeth before us" wrapped in the elements of the tomb, descending into the region of hades, unroving the king of terrors, trampling his bladem into dust. Is it entrance into heaven? He "goeth before us" there. Having overcome the sharpness of death, He has opened the kingdom of heaven to all believers. He shows us the path of life leading into His own blessed presence, where there is fullness of joy, and to His right hand, where there are pleasures for evermore.—*Dr. J. R. Macduff*.

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